

# Growing an Abundant Community

## in Randwick Park Manurewa

# Randwick Park DNA and Wellbeing Research

### Executive Summary

### May 2019

Funded by The Lottery Community Sector Research Committee

## Why our community is like an orchard

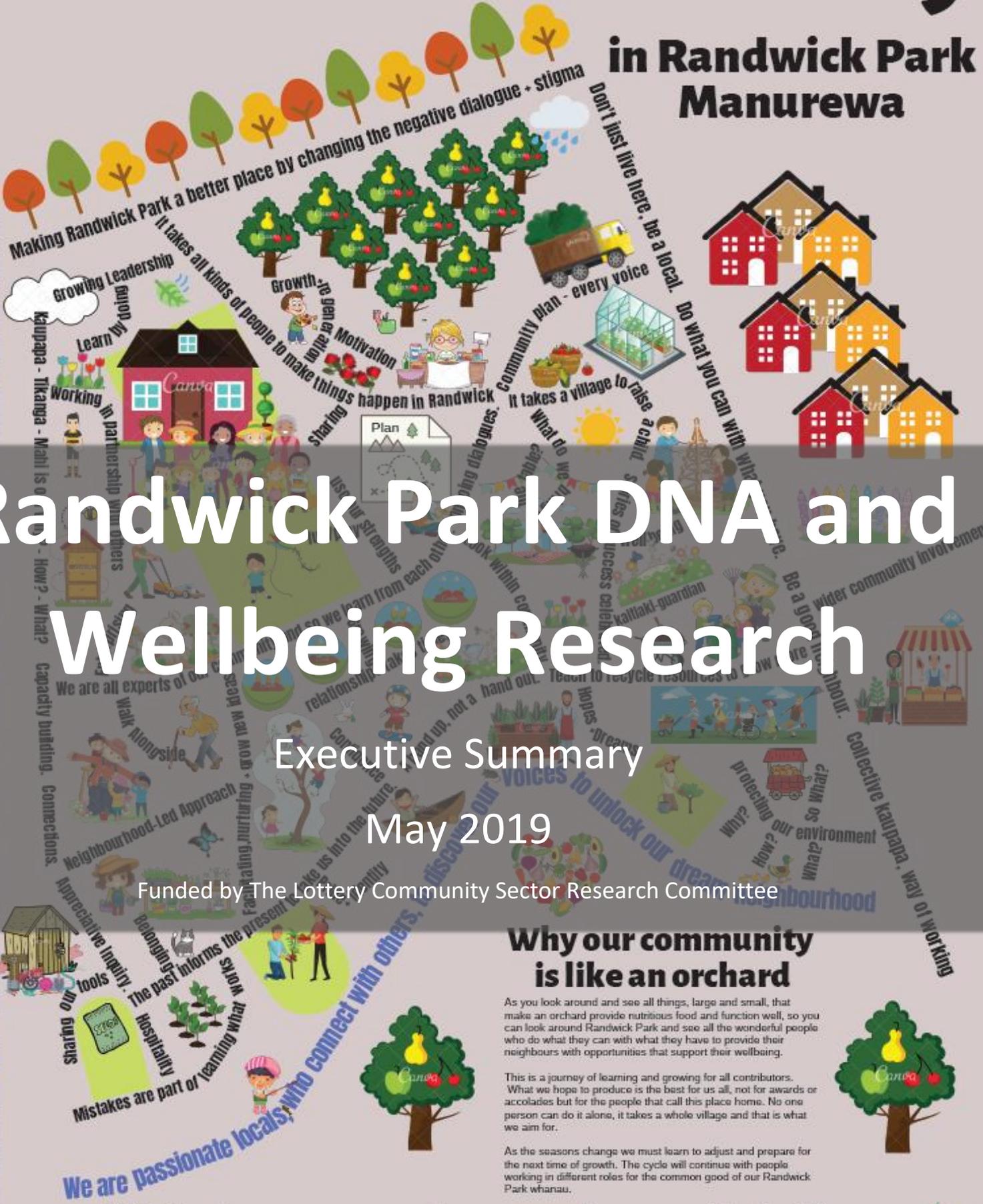
As you look around and see all things, large and small, that make an orchard provide nutritious food and function well, so you can look around Randwick Park and see all the wonderful people who do what they can with what they have to provide their neighbours with opportunities that support their wellbeing.

This is a journey of learning and growing for all contributors. What we hope to produce is the best for us all, not for awards or accolades but for the people that call this place home. No one person can do it alone, it takes a whole village and that is what we aim for.

As the seasons change we must learn to adjust and prepare for the next time of growth. The cycle will continue with people working in different roles for the common good of our Randwick Park whānau.

**"Naku te rourou nau te rourou ka ora ai te iwi"**  
**With your basket and my basket the people will thrive**

EVALUATING OUR IMPACT- Human, Social, Cultural, Built, Financial, Political, Environmental



## Contents

Executive Summary.....	3
Summary of the Research Findings.....	7
DNA – The Randwick Way, Who’s Way, Why and So What?.....	9
Wellbeing, or Being Well in Randwick Park .....	12
Summary of Learnings – Capitals and their relationship to DNA and Wellbeing. ....	17
Concluding remarks .....	26

## Executive Summary

Randwick Park is a kilometre square South Auckland neighbourhood packed full of 6,000<sup>1</sup> or more people, 31% of whom are under the age of 15. It is a physically isolated residential development - bounded by the SH1 Motorway to the East, the more affluent Gardens to the North, rural Alfriston to the West and the Papakura Stream in the South - that was subdivided to provide affordable and social housing for the growing industrial workforce in South Auckland in the mid-1970s. It is a place of contrasts and diversity. The majority of the neighbourhood is made up of social housing and rentals where highly deprived families live, which contrasts with the newer north eastern corner that is predominantly private housing and home to a range of ethnicities and cultures.

Since the death of liquor shop owner Navtej Singh in 2008, people in Randwick have stood up to take back their neighbourhood from gangs and violence and cultivate positive, meaningful change. As community leaders, a number of residents, neighbours and friends have sought to focus on what is beautiful and hopeful in Randwick. For the past 10 years they have 'walked alongside' the community and helped people come out of their homes to make this their dream neighbourhood. They fought, alongside local political leaders, for a much-needed investment of public money to turn a neglected park into a taonga, co-creating a facility and amenities intended for the neighbourhood to come together in sports, leisure, and recreation.

There are now four legal entities or organisations among the group of community leaders in Randwick Park that respond to identified needs or opportunities, as well as manage the new responsibilities this change has brought. The Randwick Park Residents Association Inc (RPRA) is the long-standing voice and advocate of the community who connect people through managing the neighbourhood events and projects. Urban Neighbours of Hope NZ Trust (UNOH) is a missional order of the NZ Baptist church focused on alleviating poverty through employment, social enterprise, youth and leadership development. Te Awa Ora Trust runs a number of financial literacy and environmental enterprises and initiatives. More recently the Randwick Park Sports and Community Trust (RPSCT) was established to manage the Manu Tukatuku facility and work with the community to run the sports and recreational programmes they aspire to.

At the outset of this research<sup>2</sup> the people leading these organisations saw themselves as a collective, a sum of the parts, sharing the same Kaupapa, which is their neighbourhood-led approach. The research has been conducted in parallel with ongoing changes to this organisational face of Randwick Park. As vehicles or delivery agents of the mix of collective and individual 'Why's' that contribute assets and provide access to resources or community capitals) – have often tread a fine line between competing and collaborating, as well as becoming a focus of attention and unwittingly a 'Why' all by themselves.

As a 'result' of this collective action among a bunch of people who care about Randwick Park and the people in it, the community is more recently known for its successes, rather than its problems. Their efforts have generated connection, pride and care, inspiring and enabling people to access the resources, programmes, events and family-friendly, free stuff that is run to support dreams to come true, and the community to prosper. Whilst this collective do not necessarily represent Randwick Park's diversity, they have been talking and practicing a regenerative language of neighbourhood, where care, appreciation, love and hope resonates with many within the community and without.

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<sup>1</sup> Census 2013. Census 2018 results were not available at the time of writing this report.

<sup>2</sup> This document is a summarised version of the research report which will be made available once the community leadership have had time to review and finalise this.

Yet, there is plenty still to be done, and they face a number of challenges that has been bred by their success.

Randwick Park's neighbourhood leaders believe that something magical is happening in their community<sup>3</sup>. Their way of community-led development working is working and the disruptive power, they think, is different. People and agencies around them have confirmed their difference and are willing to back Randwick because of them; and so, they have always dreamed of understanding better what they do, why it sets them apart, why it is working to make change in their community, and how they can keep it going positively forwards, so that things are fun, enriching and full of new inspired lessons.



This research was initiated in early 2017 out of a shared belief that the collective leadership was experiencing a high; an appreciation of abundance created by their combined pastoralism and 'doing what they could with what they had, when they could' as volunteers and paid workers<sup>4</sup>. They were soon to receive the Mitre 10 New Zealand Community of the Year Award 2017<sup>5</sup>; several social enterprises had been set up; the dream development of Riverton Reserve and Manu Tukutuku as a heart of the community had been completed; and a new Randwick Park Sports and Community Trust (RPSCT) was established for locals, rather than council, to run and manage the facility and sports courts and fields. Many good things were being nurtured, such as youth leadership and

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<sup>3</sup> By 'leaders', this research refers to a group of individuals who are currently leaders of the four main organisations in Randwick Park. They see themselves as a leadership collective with a level of responsibility for contributing to the change process in Randwick Park. They are residents and non-residents, but people who have been and continue to be the main organisers and holders of the community-led development effort in the neighbourhood. The recognition that they have participated and led 'something magical in the community' is cited from a previous piece of research that told their combined stories of change, *Hey, This is Randwick Park!*

<sup>4</sup> Dave and Denise Tims are financially supported through charitable donations and funding to manage UNOH's work in Randwick Park. Urban Neighbours of Hope (UNOH) NZ is a registered charitable organisation. It is a missional order affiliated to the Baptist Union of New Zealand and part of an international UNOH community of Christians who commit to sharing their lives and resources in deprived neighbourhoods where their faith-based work seeks justice and transformational community development, particularly among the poor and marginalised.

<sup>5</sup> <https://nzawards.org.nz/awards/new-zealand-community-year/> The Community of the Year Awards provides an opportunity for regional or national community groups and organisations to be recognised for their achievements and contribution to their communities.

development, thriving sports clubs such as netball, basketball, touch and league, safe places for kids to play and grow up, and a five-year Community-Led Development Partnership (CLDP) was being established with the Department of Internal Affairs (DIA).

It was recognised that the organised groups and activities were actively building connections, community infrastructure, projects and self-help programmes that do good in the hood.

Many years of hard work and collaboration had come to fruition, and the leadership in Randwick Park were intrigued by their success, but also wary of what happened next. As members of a community, the leadership were trying to provide resources to help others build their capacity, capabilities, choices and power to act so that whānau and children could better themselves. Yet, they realised that as community leaders, they were so deep in the practice that they didn't reflect enough on what they did, how and why, and what impacts were happening around them as a result. Whilst they assumed success, they had no documented evidence-base to prove the 'so what' to themselves, their neighbours, community, funders or investors. They also did not know whether those impacts were all good, could be improved, or whether there were any downstream negative effects they had not thought through or could consciously be avoided.

Roles and responsibilities, accountabilities, as well as energies and focus had shifted over these past



few years. As a group of neighbours and people with different ties and experiences, as well as agendas, goals and desires to make a positive difference in Randwick Park, the collective community leadership have shaped, and been impacted by their journey together. At the point of designing this research, they acknowledged much more needed to be done alongside more people in the neighbourhood to support individual and family livelihoods and betterment. But, coming out of a period of intense advocacy and development, their energies were focused on maintaining, managing and coping with the changes that have been achieved. They were having to learn new skills, teach and manage others who came on board to contribute and help, access new and more resources, and navigate different relationships and systems to fuel their organisations and the additional work these had created. They knew they had to expand and grow their work together and involve the participation of other neighbours and local supporters, but they were unclear how best to communicate the way of working that had worked successfully, and on what basis it could be harnessed, replicated and continued, if at all.

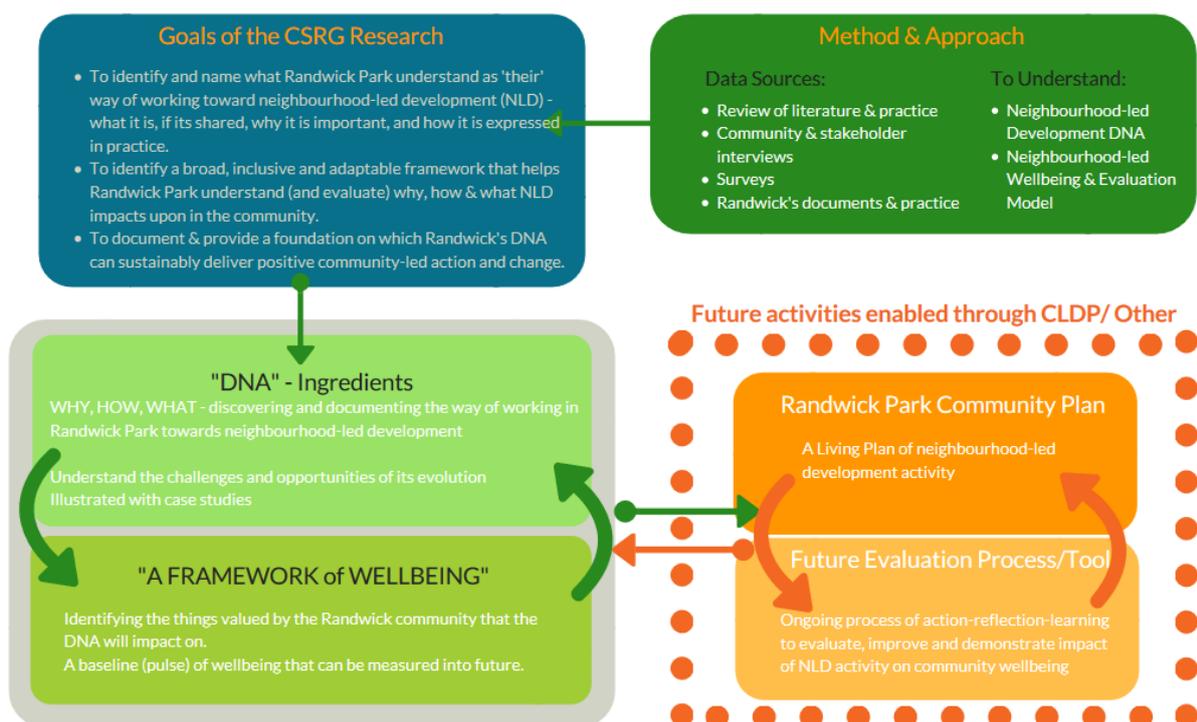
The collective leadership spoke about ‘our DNA’, ‘the Randwick Way’, and ‘the way that things are done around here’. It symbolised to each of them a shared experience and kaupapa that made sense, connected their different life journeys, and provided a philosophical and emotional bond of common unity and trust that defined their combined contributions and approach to what they call ‘neighbourhood-led development’ (NLD) in Randwick Park. As will be described in this report, NLD is simply a focus upon ‘neighbours’ and the ‘neighbourly’ relationships between people Randwick Park leaders are fostering through their work, which is seen as key to their collective community-led approach.

Agreeing to name their NLD DNA and account for its impact upon the wider Randwick Park community - understanding their Why, How, What and So What – was important for discussing and reflecting on where they had come from and where they were heading next, particularly when that future had to include others who might not necessarily have been on the journey to this point.

There was a recognition that, as ‘leaders’, they must mature to become facilitators of new ideas, initiatives, groups and enterprise that are led by more people in the Randwick community. What had been started needed to be regenerated and grown, not simply maintained, managed and sustained. If the model of neighbourhood-led development they were facilitating continues to be successful into the future, it must be based on honest reflection and sharing the learnings and knowledge of what works (and what hasn’t) and inspiring and enabling more people in Randwick to discover, dream, design and deliver their own ideas and opportunities, as well as change.

This research describes an investigation into the ‘DNA’ of Randwick Park community’s neighbourhood-led development approach and how its leadership might begin to understand and measure the impact this DNA has or could have upon supporting wellbeing and positive change in Randwick Park. It has come at an interesting point in Randwick’s neighbourhood-led development journey. It provides a way for Randwick’s community leaders to think deeply about their purpose and the relationships, beliefs and behaviours that sustain and grow that purpose – whether this purpose is shared and commonly understood, and whether there are others in the community with whom this language of neighbourhood-led development resonates enough for them to be inspired

## What's the research about?



## Summary of the Research Findings

This research is intended as a mirror - a reflection for the Randwick collective to take stock and decide its future and a vehicle to engage with the community they serve and support. It is also a means to share learnings with other communities and grass-roots groups working in similar ways, as well as the funders, investors and supporters of community-led development who want to impact the lives of people in local communities and neighbourhoods for good.

It is part of an ongoing process of action-reflection which the Randwick community leadership needs to adapt to a changing situation; from one of collective, shared agendas and focus, to one of increasing diffusion and difference, alternative areas of interest and skill, and expanding responsibilities. Their question is whether they need to work exclusively with each other, also employed and managed by each other, or if the DNA they share makes sense to others who could also be involved. The issue is that being a collective requires a level of neighbourliness that is based on regular, informal communication and personal interaction. Sharing a similar view of the world creates common interests and divergent opinions.

The dialogue that shapes the DNA is possibly in need of expanding so that more divergence enables more people's thoughts and ideas to be heard. Residents or neighbourhood associations, unlike charitable trusts, do not have a reason to not exist, they are guided by the mutual interests of being neighbours, preferably good ones, and not by a goal of obsolescence.

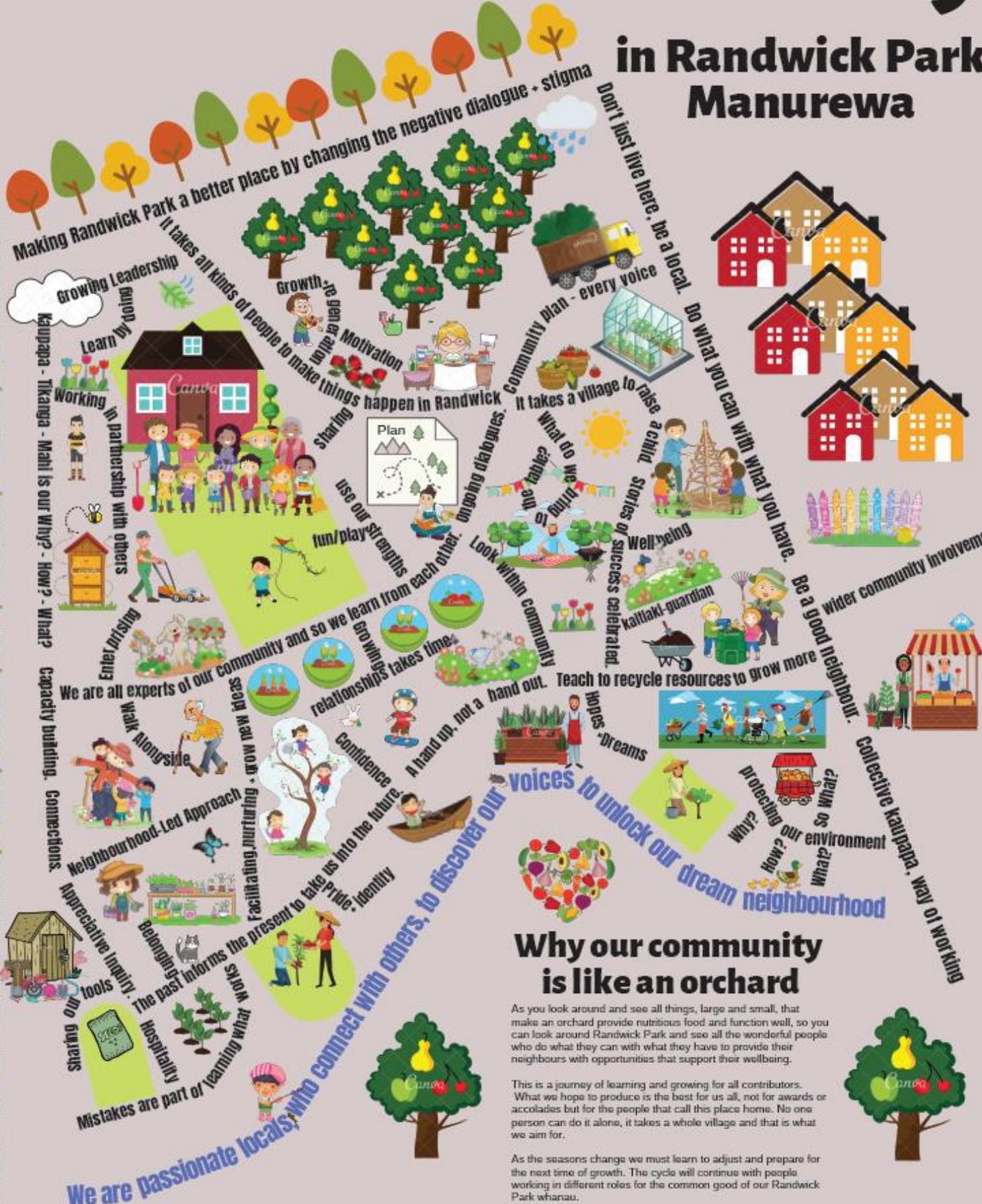
Randwick Park, as a place is growing up having had some strategically placed seeds planted, whilst these plants need to be nurtured and cared for, new growth, harvest and regeneration requires more hands. Collaborating more with others gets things done but, in cases of communities like Randwick Park, they are struggling for the basics in a system of competition for hidden or hard to find resources. Randwick Park is physically and geographically, as well as socio-economically isolated although quite a lot of visitors to Shifnal Drive community house, skate park, families, and Manu Tukutuku and fields come in to participate in the classes and events that are available. Residents and neighbours themselves do not engage as much as the collective leadership in Manu Tukutuku as a community facility because they didn't pour their guts into it and don't have a similar sense of ownership.

With ownership comes responsibility, governance and control. Members of the collective who simply enjoy doing enjoyable stuff with others to make a difference need to listen to more of the community's diverse voices and words so that the DNA is added to by more locals and regenerated itself. A neighbourhood is not defined or limited by size, rather it is made up of its connected conversations, stories and events that get people talking together rather than hiding from one another.

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EVALUATING OUR IMPACT- Human, Social, Cultural, Built, Financial, Political, Environmental



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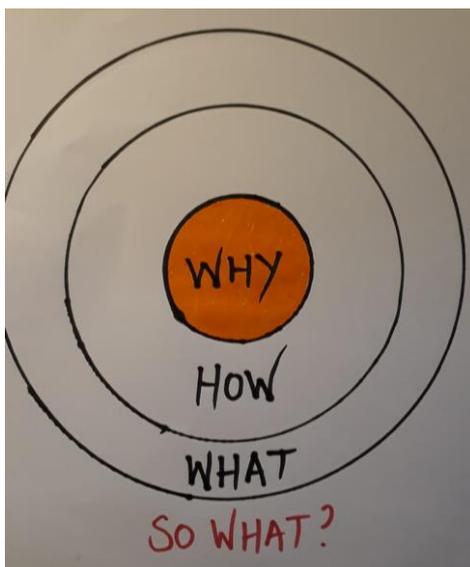


## DNA – The Randwick Way, Who’s Way, Why and So What?

In effect, the ‘Why’, ‘How’ and ‘What’ of what is done is at the heart of the story in Randwick Park. It is a simple concept taken from Simon Sinek,<sup>6</sup> that spoke to the Collective because it provided a high-level framework under which all their theoretical and practical models and tools of neighbourhood-led development could hang together.

As a collective they are informed and practiced, each one of them, in something that always comes in handy, whether some wisdom, or some practical talent, and each individual contributes hugely to their collective effort. An exploration of why, how and what was always going to be a confronting experience to these individuals because they all want to be the best they can; make a difference; and learn to do better. There is always the potential for competition, leadership contests, and the desire to cosset funding, sponsorship and investment. However, these people share a number beliefs and connections that binds them together, but also differences that distinguish them in positions of leadership in the community. A shared ‘kaupapa’ is perhaps the closest description, but it always comes down to issues related to why, how, what and more recently, so what.

This research started with the assumption that these parts were all part of the common DNA – and what had brought Randwick’s individuals and neighbours together in the first place. Given our investigation into measuring impact, we added the fourth part – so what.



**Why** – the values, beliefs, principles and purpose, mission and vision - the kaupapa

**How** – the ways things are done and facilitated; the approach that is driven by the kaupapa – the tikanga

**What** – what work is done such as programmes, projects, events, activities and interactions that reflect the kaupapa and tikanga – the mahi

**So, What** – the effects of how what is done and why and on what – the impact

The DNA discovery has been a long and challenging journey. In discovering and naming the Randwick Neighbourhood-Led Development Way the research process has not simply captured and reflected insights and understanding but has emerged from this DNA in action and played a part in shaping an increased consciousness among the team about what is different, as well as shared and common among everyone.

### A Collective, Shared DNA

Neighbourhood-led development is a consciously used phrase in Randwick Park, related to community-led development, but distinct in its concern with a sense of belonging, pride and identity of people who live, work and play in a place. It denotes a community of neighbours (anyone that

<sup>6</sup> TEDx presentations by Simon Sinek – “Start With Why” <https://www.youtube.com/watch?v=IPYeClTpxw> and “First Why and Then Trust” <https://www.youtube.com/watch?v=4VdO7LuoBzM>

lives, works and plays there) and their sense of connection and care that is 'neighbourly' and emphasises the importance of really knowing and relating to each other more so than the idea of community-led development. In Randwick Park's case, the idea and practice of neighbourhood-led development is shaped by the physical boundaries of its suburban environment, but also by the diversity of cultures and subcultures within it. It is often said in Randwick that 'only the hood can change the hood'. Derived from Dave Tims, it is now a shared dialogue about reclaiming the neighbourhood and redefining it positively as a 'hood' of those who associate with the place and its people and have a desire or a sense of responsibility to make it better for everyone.

Neighbourhood-led is not intentionally exclusive, although trust of 'outsiders' not to 'come in and fix us' is a concern and a belief in the potential of the Randwick community to self-determine their own change. Anyone who proves to act to enable the community to achieve their dreams are part of the hood and share the collective DNA. At its very basic, simplest form, the idea of a shared DNA appears to be wrapped up in the concept of 'doing what we can with what we have or can get, when we can, to invest in people, connections and relationships to grow our talents, skills and resources to enable the wellbeing of our dream neighbourhood to thrive'. Randwick's shared Why is at the core of their 'DNA' and is inclusive of anyone that is a 'good neighbour' who has people's backs and looks out for Randwick's betterment.

Thus, there is a collective, shared why, how and what underlying the 'hood'. 'Why' is about making Randwick Park a better place; to change the negative dialogue and stigma; and, with it, encourage the positive hopes and dreams of the people that live, play and work alongside each other. This is the core of the DNA, which is a pretty stable and constant collective element of values, morals, beliefs and worldviews that informs the 'How' and 'What'. Randwick Park's 'How' is about connecting with and bringing people together to be 'good neighbours'. Their 'What' involves sharing, investing and contributing the assets, resources, skills and talents each person has and brings to the neighbourhood-development table for the benefit of the community 'Why'.

Strengths-based models, such as Appreciative Inquiry for example, are a reflection of Randwick's shared, commonly held values and beliefs, and is applied by the Collective as a 'How' tool in Randwick to enable the community to self-determine 'What' they want to discover, dream, design and deliver. AI is perhaps the most commonly understood, known and used tool. It expresses a simple narrative and practice that is in-sync with their collective Why. It is a shared 'IP' or model that everyone can use.

### **Different, Individual DNA's**

The Randwick leadership, however, are far from homogenous in their make-up, their passions, interests and approaches. There exist individual why's that are shaped by personal or individual situations, life experience, knowledge and purposes - a recognition of the different things each individual brings to the table because it is valuable or of interest to them personally; in effect, why they have come to the Randwick Park table in the first place. These things include people's, motivations, sense of purpose, niche areas of interests, skills and passions and that are also expressed in the entities, groups or organisations they have established and run to focus resources, roles and responsibilities to meeting a need or particular opportunity that has arisen in their neighbourhood-led journey.

The different Why's, How's and What's each of them contribute in the pursuit of Randwick Park's neighbourhood-led development is a key strength. Each person and the group or entity they represent bring different capitals, assets and resources to the community (human, cultural, social, physical, financial, political and environmental). These are acknowledged as key, contributing to the collective wealth and wellbeing of the Randwick Park community. However, these different talents, assets and resources as contributions to the whole, can create conflict, as well as cooperation. Certainly, there is a need to explore and define what everyone can agree on – how people contribute differently to the shared Why, How and What – but also what there is disagreement about. So much effort and emphasis has been placed on cooperation, collectivism and sharing over the years, to the point where difference of opinion or alternative ideas and agendas have been stymied, ignored or even protected.

The need to acknowledge and allow for differences is of key importance to Randwick's neighbourhood-led development journey, simply because it is a community journey - an expression of the diverse people who live, work and play there – not of any one group or individual. Underlying the desire to name their DNA there exists, somewhat uncomfortably, a desire to control and defend it from 'external' influence. There is a danger in such an approach that establishes leadership based on management, rather than facilitation of people's ideas, contributions and participation.

Difference has come to the fore in the period of this research, particularly after the Riverton Reserve development was complete and there was no single project that brought everyone together to contribute to. Rather, the creation of the facilities at Manu Tukutuku generated new sets of tasks and responsibilities that drew people away, inspired some to tackle their own next big project or just to get on with the work of their groups and organisations.

What diminished was communication and knowing what everyone was doing, and if and how that was contributing to the collective DNA; indeed, what exactly the DNA was. Instead, questions emerged about there being a collective of leaders, instrumental in holding the space of Randwick's development journey – where it had come from and where it was heading now. This debate about collectivism – what was shared and what was different about each entity and their roles and responsibilities to the Randwick Way - was manifested in a pilot collaboration process, led by Incubate<sup>7</sup>, that was originally intended as a means to explore and build the Community-Led Development Partnership between the Randwick collective and DIA.

The problem that emerged, however, was that although there was a desire to behave collectively there was no collective plan everyone was contributing their part to. The collective DNA that had been fostered originally in RPRA by people coming together and working together to change the neighbourhood for the better began to dissipate into these individual entities, as specific How's and What's to deliver on their different missions and visions emerged and became a new focus of attention. People were wearing a number of 'different hats', representing their separate entities and bringing a different number of new resources (human, cultural, social, political, physical and financial capitals) to the community table. However, these individual agendas started to generate conflict.

Each of the four organisations of the collective leadership were concerned with issues of their own sustainability, viability and credibility in the next part of the Randwick journey. Everyone, particularly RPSCT, was requiring funding, seeking or delivering their own contracts and programmes, and a lack of communication and connectedness affected trust in their relationships, diminishing their social capital - what they knew was the currency of the neighbourhood. They were no longer talking with

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7

one voice to the community, funders or investors or working together on single projects - they recognised and were deeply concerned by this. They had to acknowledge, allow and work with difference, and establishing boundaries, processes, protocols and conflict resolution became an essential part of the collective DNA.



#### Wellbeing, or Being Well in Randwick Park

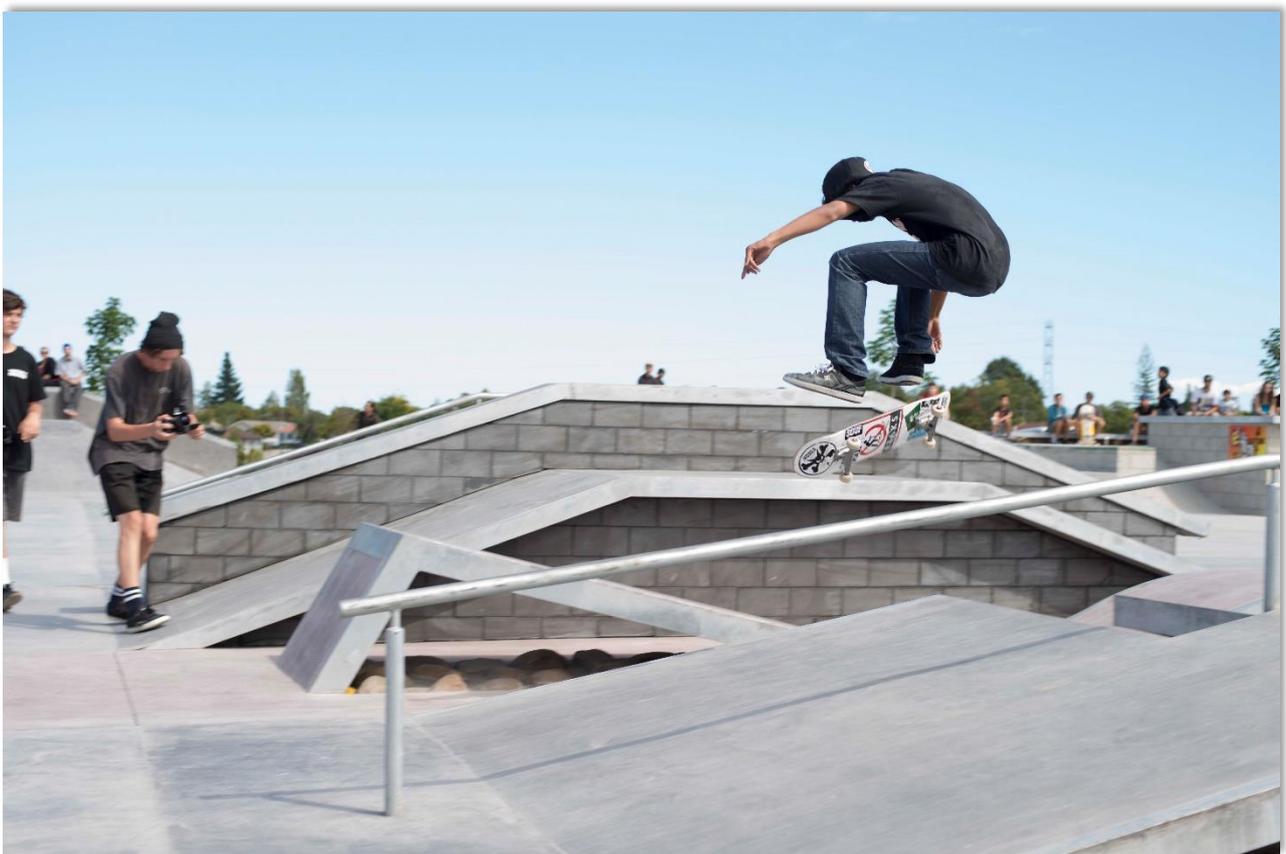
There is a large and growing national and international literature about wellbeing; why it is important, what it is, and how to measure and grow it, whether among individuals, families, cultures, organisations, communities, society and globally. Throughout the research and its process of discovering Randwick's 'DNA' and beginning to dream ways of understanding and measuring its contribution to neighbourhood-led development and change, we turned to the concept of wellbeing to help describe the 'pulse' of the community, the status of its health and people's sense of life satisfaction, purpose, self-determinism, belonging, connection, identity, capacity and capability.

We discovered numerous models, theoretical frameworks, concepts and practices – some of which were already known and being used by the collective leadership in their different fields of work and practice; others that were new and resonated; others that did not.

Importantly, the DNA discovery helped frame and inform a basic model that recognises and values the interrelationships between people and place, is strengths-based, circular, interconnected and regenerative. It neatly captured the basic idea of "doing what we can with what we have, when we can, to invest in people, connections and relationships to grow our talents, skills and resources to enable the wellbeing of our dream neighbourhood to thrive". The kaupapa, tikanga and the mahi that unfolds, as well as its impact, started to demonstrate the usefulness of the seven community capitals as a framework of neighbourhood or community-led development.

Working with and developing the Community Capitals Framework (Flora and Fey, 2006) the research began to describe the DNA as a system of interconnectedness regarding the assets and resources and capabilities – human, cultural, social, physical, financial, political and environmental capitals – that individuals and groups bring to the community table and use, leverage, share (that can be depleted, but preferably regenerated) for the benefit of the neighbourhood-led development of Randwick Park.

The seven community capitals offered a framework for understanding, as well as nurturing the DNA – what is done, how and why – in a way that supports the leadership and wider community to access and make the most of what assets already exist in the community, how to use these to leverage or grow more of what they need and deliver the interventions, projects or programmes that make a positive difference. It resonated with a basic principle of the DNA that we all bring different strengths and resources to the community table and that these stocks of human, cultural, social, environmental, physical, financial and political capital, assets and resources of people and organisations in a community which can be shared, utilised and grown for the benefit of an individual or family, street or the community.



**Mauri Atua/Mana Atua | Environmental Capital/the status of our environmental assets - Regenerative interrelationships with the land and nature**

**Mauri Tangata/Mana Tangata | Cultural Capital/the status of our cultural assets - Pride, identity, expression and belonging**

**Mauri Ora/Mana Ora | Human Capital - the status of our mental, physical, spiritual assets - Resilience, confidence, capacity and capability**

**Mauri Manaaki | Mana Manaaki | Social Capital the status of our social capital - Trust, connection and cooperation among people, whanau, hapu, iwi**

**Mauri Ōkiko | Physical Capital -the status of our material and built assets - Access to the physical assets, infrastructure and technology that enhance daily life**

**Mauri Ōhanga | Mana Ōhanga | Financial Capital - the status of our financial resources and assets - Access to monetary assets and meaningful livelihoods**

**Mauri Motuhake | Mana Motuhake | Political Capital - the status of our political capital - Voice, self-determination & empowerment.**

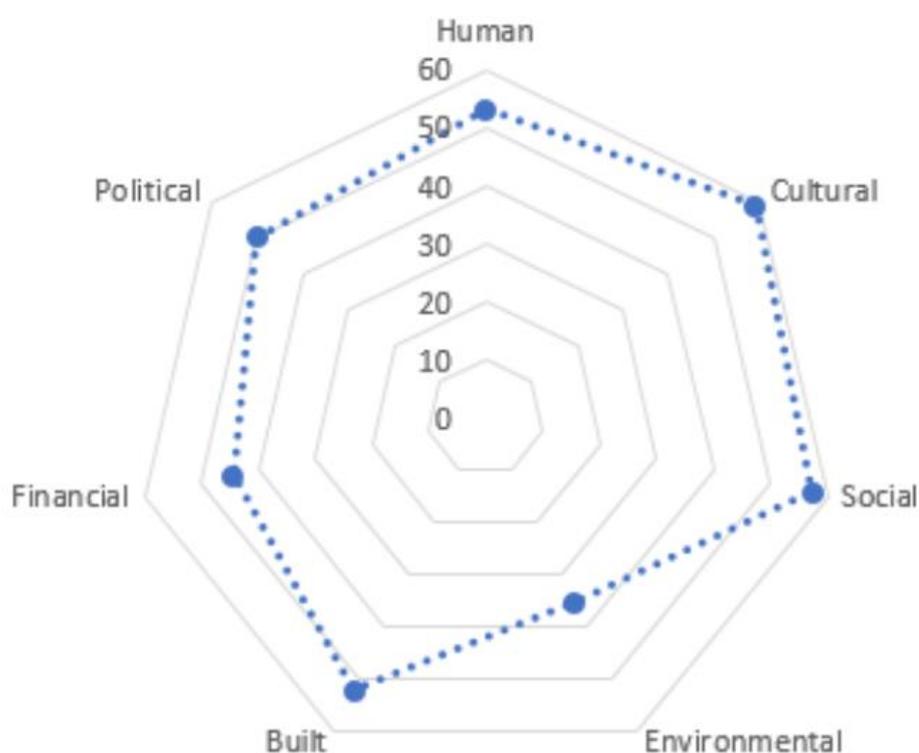


Discussion and gradual iterations of the community capitals framework led us to see them not just as stocks or banks of capitals and assets individuals own, can access through their connections and can contribute to the community, but, when pooled, collective resources everyone in the community can access, share and leverage for neighbourhood-led development. These capitals are interconnected and interdependent as a system; where one or more can be used to grow others; and that a balance of all, requiring ongoing cycles of regeneration rather than trade-offs and depletion, provides access and ability to use the things that can meet community needs and contribute to individual and collective wellbeing.

As will be explained in the report, the 'Randwick Way' and, consequently, being able to evaluate its impact on Randwick community's wellbeing can be seen through the lens of the community's seven capitals in action. For the Randwick Park community to understand and begin to evaluate the impact of the neighbourhood-led approach on wellbeing is to understand how the DNA effects the creation, spread and regeneration of stocks of capital available to support and meet the needs of neighbourhood.

The Randwick Pulse survey was trialled and conducted, based on asking the Randwick community how satisfied they were with their access and use of the seven community capitals – how full were their baskets of natural, cultural, human, social, physical, financial and political capital. Our purpose was to create a baseline of wellbeing across the capitals. Although the methodology will evolve and improve, this 'pulse check' aimed to establish a current state of individual and community wellbeing, as well as to begin to understand trends and the interrelationships identifiable across the capital areas.

*A Baseline of Randwick's Wellbeing*



Based on indices that assume a value to how people surveyed answered (perfect, ok, struggling, need help) the wellbeing survey indicated that there exists a hierarchy of satisfaction with their capitals. In order of strength to struggle, people in Randwick Park's capitals can be rated as:

1. Cultural
2. Social
3. Human
4. Built
5. Political
6. Financial
7. Environmental

Whilst the next stages of the community planning will help discover and determine the underlying reasons for the way people have responded to the capital's questions, as well as the interrelationships between these, an indicative baseline on which to start has been created. The report talks about what we might be able to deduce at this stage of the research, but also the questions we will be investigating further throughout the community plan development process with the neighbourhood.

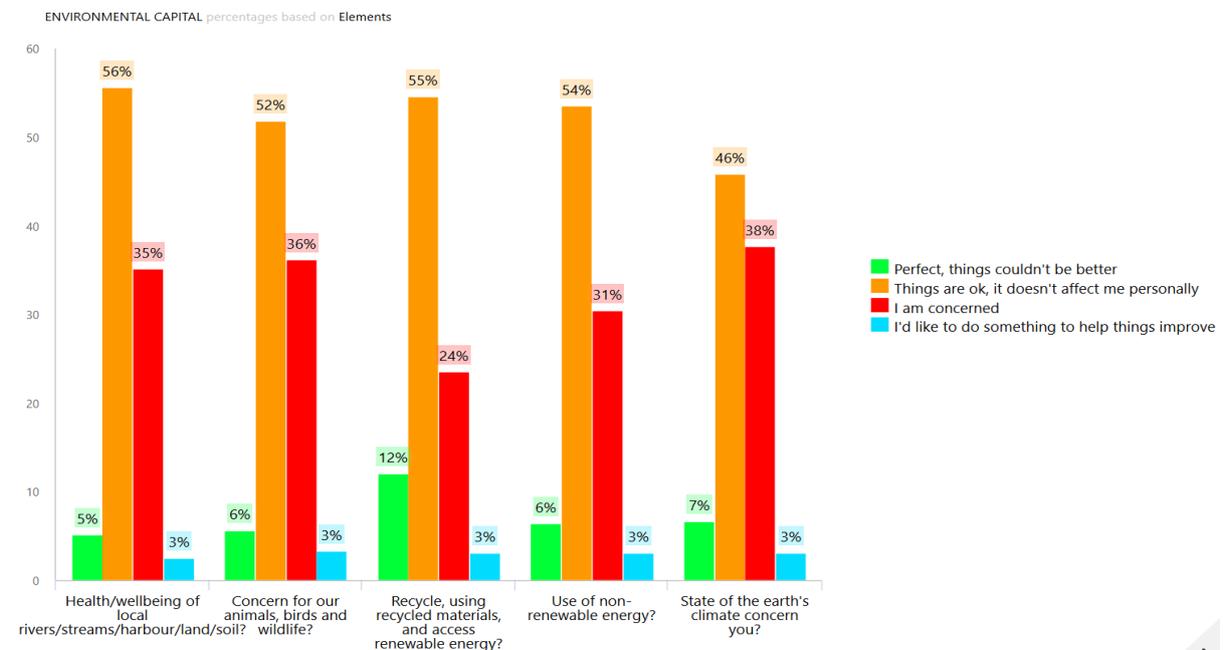


**Mauri Atua/Mana Atua | Environmental Capital/the status of our environmental assets - Regenerative interrelationships with the land and nature**

As in many urban neighbourhoods, Randwick Park residents are largely disconnected spiritually, culturally, physically and socially from their local, natural environment, even though its presence provides for and shapes people’s mental and physical health and wellbeing, as well as customs and cultural traditions. Urban living does not enable residents’ access or ownership of natural capital to produce goods and/or services. Sustainable practices to care for the environment, such as waste minimization, recycling, upcycling and re-use and living off the land are no longer well-embedded in the urban culture.

However, there is a growing recognition of these gaps and Te Awa Ora and UNOH, in particular, are acting in ways that re-establish this connection between people and the natural environment. Importantly, care and management of the neighbourhood not only generates pride and a sense of purpose, connection and belonging, it is recognised that it provides local employment, skills development and family income. Social enterprises, such as Talking Trash and Stepping Stones that are engaging people in the neighbourhood to be more aware and to participate in the environmental space have and continue to be grown. It is a potential area of growth that is only just being tapped into in Randwick, and it is increasingly a core part of Randwick’s DNA.

The wellbeing survey illustrated the neighbourhood’s concern to do more about environmental issues, although it was not such a hot issue as some of the other capital areas. There is a growing consciousness regarding the environment, particularly among young people. The majority of responses were concerned with neighbourhood beautification, tidy-ups, native tree planting, the health of the Papakura Stream, rubbish and waste management and community gardening.

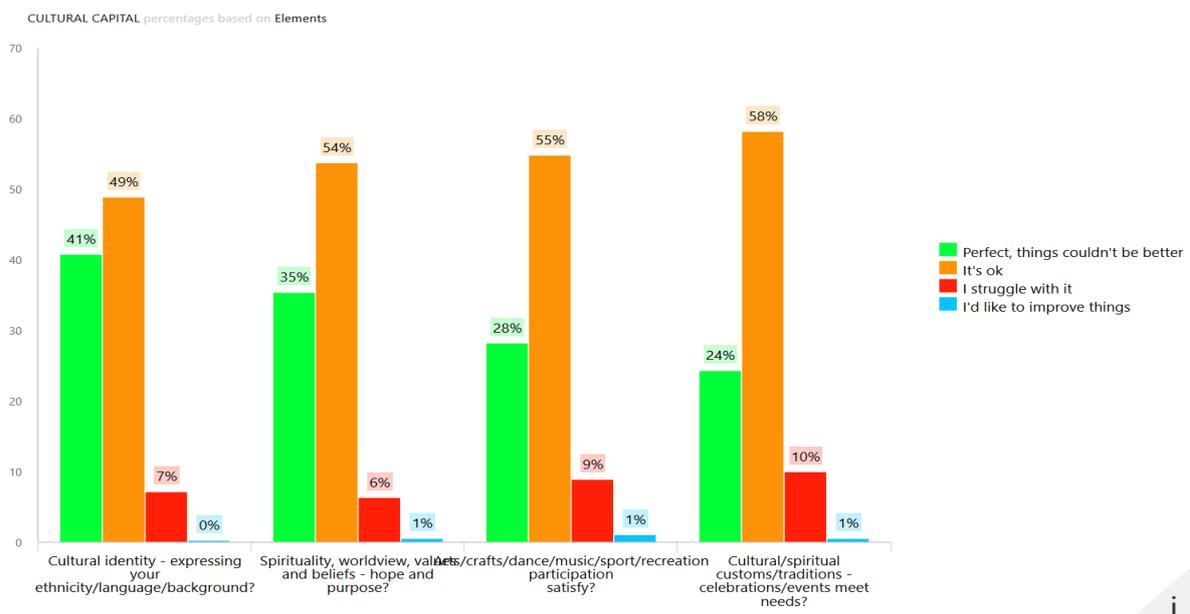


## Mauri Tangata/Mana Tangata | Cultural Capital/the status of our cultural assets - Pride, identity, expression and belonging

Cultural capital is shaped by people in their place and reflects the way people 'know the world'. This shapes and sustains a sense of identity, pride and belonging, connection, affiliation and acceptance. As a community historically home to a large proportion of Māori and Pacific Islands families, it is rapidly becoming more ethnically diverse. Different languages, religions and faith, customs and traditions are evident, as well as subcultures of gangs, addiction, crime, dependency and youth (who are most vulnerable and impacted by this environment).

This situation has the power to disrupt and ghettoise an already isolated community. However, acknowledging that there is strength in diversity and creating a culture of positive identity and connection that welcomes and supports what everyone brings to the table, the Randwick DNA is starting to leverage and grow more of Randwick's diverse cultural capital.

As the wellbeing survey indicates, cultural diversity is a strength and a wealth that the neighbourhood want to see more expression of. It largely remains a relatively untapped asset that could be better utilised in Randwick. CULTURAL – education, events, sport, faith and connection



## Mauri Ora/Mana Ora | Human Capital - the status of our mental, physical, spiritual assets - Resilience, confidence, capacity and capability

Human capital incorporates the physical and mental health, knowledge, skills, intellectual outputs, passion, motivation, time and capacity to develop and enhance families' resources and to access outside resources and knowledge. The Randwick Park leadership are a vital source of human capital in Randwick. Not only is there a high level of interdependence between them and the community, but their individual human capital – skills, knowledge, capacity – also support one another to function as a collective, enabling their How and What.

This interdependence is a strength in their DNA, but it can also be exhausting. Being a point of contact for some 700-800 households<sup>8</sup> of residents and whanau, whom are extremely vulnerable

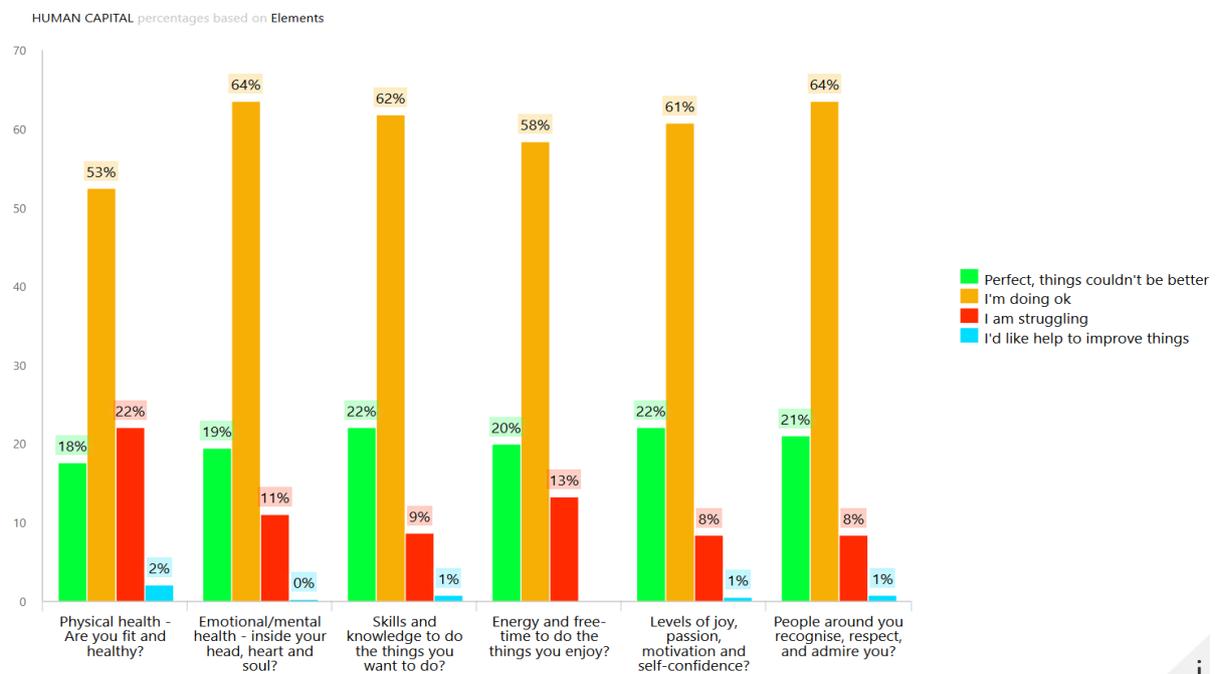
<sup>8</sup> Randwick Park is comprised of two census area units (Randwick Park to the north and Hyperion to the south). However, the areas of greatest need in this community lie to the west, including the neighbourhoods along

and affected in many different ways by poor incomes, housing, education, health, access to services, confidence and hope, the leadership and their organisations offer vehicles for residents and families to build their confidence, be listened to, get help and enable them to join others when they are ready in social and cultural activities that meet basic needs, as well as build pride, personal growth, mastery and autonomy. This requires energy and capacity, not just capability.

They have had to learn new capabilities, such as running organisations, managing political relationships with Auckland Council, not in the least owning and operating the community facility – Manu Tukutuku. These new roles and functions have become time-consuming and have impacted upon their already limited energy and capacity, which in turn have created conflicts and changing expectations, where the importance of “wins to keep us going” end up as the only source of regeneration for a depleting source of human capital.

The Randwick leadership know there is a need for more people in the community to get involved to bring new energy, capabilities and capacity to the table. How to engage, grow and sustain more people in the Randwick Park community to participate is a key challenge. In effect, their human capital is a wellspring of their DNA – a combined IP made up from a collection of personal skills, experiences, abilities, interests, ideas and capacity to act. However, this creates the potential for conflict; whilst they need to bring more human capital in to the mix, and they believe in the idea of sharing and leveraging the new ideas, skills, values and beliefs new people bring, there exists a level of desire to control the IP – to agree and name it before other people are involved in case it gets lost or is diluted by other new dialogues among new participants.

The DNA discovery and the ‘way things are done around here’ recognises that it takes a village to raise a child, but also that there is a knowledge base of what works that needs to be documented so that the ‘Randwick Way’ is a shared dialogue that is built on through succession and leadership development, rather than re-invented.



Skelton Ave, Shifnal Drive, Secretariat Place, Advocate Place, Riverton Drive, Melleray Place, Balloch Street, Solveig Place, Trimdon Street, Hyperion Drive, Eulogy Place and Goldnib Place.

The wellbeing survey indicates that there are a significant number of people in Randwick who are struggling with their human capital, particularly their physical health and fitness and their energy and free time. One in three of people surveyed who are aged 56-65yrs are struggling with energy and freetime to do the things they enjoy. 20% of this age group were also struggling with having the skills and knowledge to do the things they want to.

### **Mauri Manaaki | Mana Manaaki | Social Capital the status of our social capital - Trust, connection and cooperation among people, whanau, hapu, iwi**

Social capital reflects the connections or 'social glue' among people and groups that makes things, positive or negative, happen. People rely on social relationships and interactions of trust, shared values and collaboration to grow confidence, skills, resources and abilities to achieve their objectives. Randwick Park has a wealth of social capital based upon their own individual experiences, resources and connections to others, but also as a result of what they do among and beyond their local community and how they do it, which is inspirational to many onlookers and supporters.

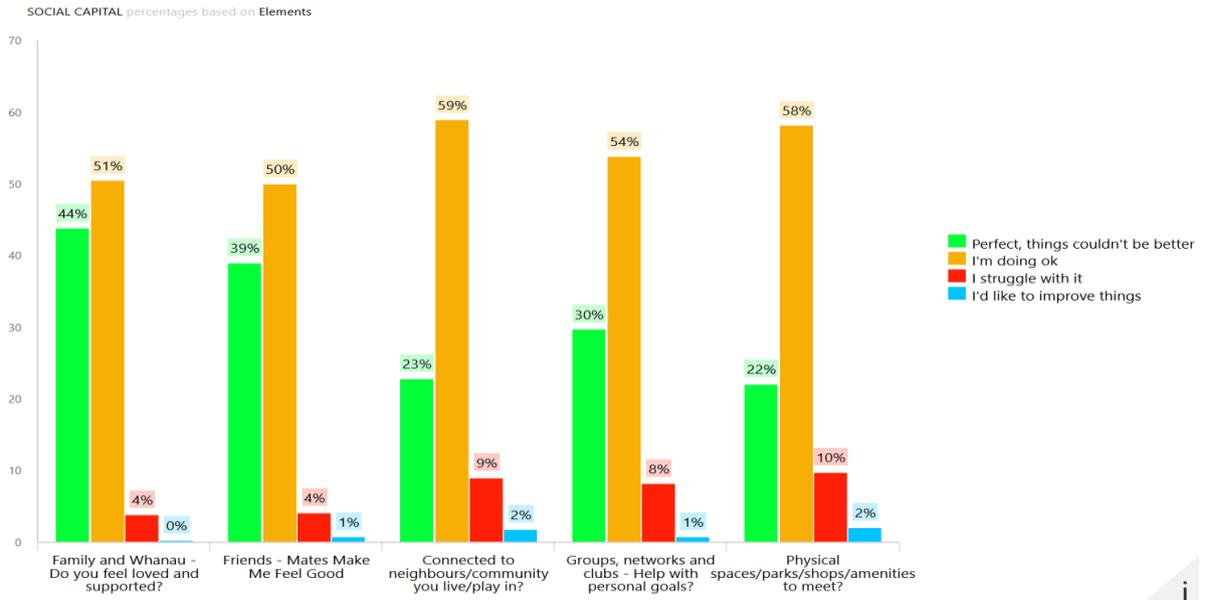
The acts and consequences of turning around the negative perception and stigma once associated with the neighbourhood has enhanced those bonds and bridges with others as positive connections, where people increasingly come out of their homes and participate in the neighbourhood, and people outside of the neighbourhood are more willing to visit and join in.

Not only have the Randwick Park leadership established close, trusting relationships with residents and, but they have trusted networks and relationships with people, organisations and agencies 'outside'. In a sense the Randwick leadership uses and leverages these relationships in many different ways, for different purposes.

Relationships are called the 'currency' of the Randwick Park neighbourhood – they are fundamental to the DNA and making the DNA work in practice. As community leaders, the collective depend and receive their mandate and accountability through making personal connections in the community. Really knowing the people in Randwick and talking about needs and issues, being trusted with people's personal lives, struggles and stories, and making people feel included and welcome to participate in the things the community want to see in the hood is essential.

The leadership have experienced first-hand the personal and emotional effects of diminishing connection, openness and trust on their own friendships and working relationships. Moreover, how that has also impacted upon confidence, motivation and self-esteem; family and work life; their political capital and ability to talk as one on behalf of the wider community to funders and decision makers; on the way physical assets and resources are managed and shared effectively; and also creating competition for financial investment.

Depleting stocks of trust affect their ability to work together, impacting negatively on the neighbourhood's access to the other capitals that each of them would have brought to the community development table. Regenerating and growing social capital comes through increasing human and cultural capital – creating the conditions to share openly and honestly with one another and establishing boundaries as well as vehicles to hear and relate to one another. It also requires connecting with and getting other people involved and building new seeds of connection, trust and developing new leadership.



The wellbeing survey indicates that more people in Randwick are feeling happier with their levels of social capital. There is a very strong sense of connection and support within and among families and friendships; with fewer people feeling connected to their neighbourhood and wanting more social places to meet, gatherings and things to do that create connection and communication.

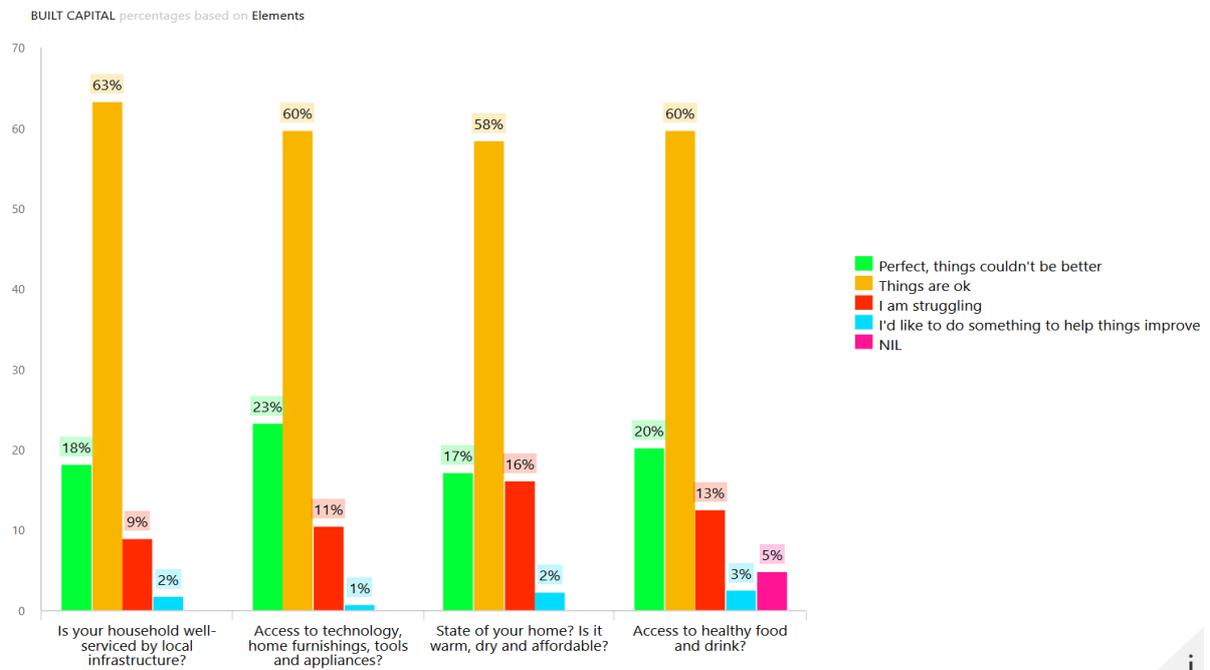
**Mauri Ōkiko | Physical Capital -the status of our material and built assets - Access to the physical assets, infrastructure and technology that enhance daily life**

Stocks of physical or material capital, such as facilities, infrastructure, transport, tools, machines, goods, products and services have value and can be leveraged by the community to enhance all aspects of work, life and play. Physical capital can be made, bought, sold, shared, reused and/or recycled. These items or assets require investments of environmental, financial, human, cultural, political and social capital to be made or brought into the community, but can also be used to regenerate these capitals. However, their return on investment and impact on the wellbeing of the community occurs only if they are functional, safe/ friendly, accessible and affordable to use.

Whilst strong in social capital vulnerable and socio-economically deprived communities, such as Randwick Park, generally lack access to basic, affordable goods and material items, infrastructure, transport and technology. The Randwick Park leadership have done an incredible amount of work to grow some of these assets and make them available as resources for their organisations and the wider community to use.

One of the key issues around working collectively has been how best to share the physical assets, like trucks and tools, between each of the entities to reduce costs, time and effort when delivering their projects and programmes. In particular, the Manu Tukutuku neighbourhood facility (and its skate park, sports courts and fields, ECE and now a playground) – a massive co-investment of financial, human, cultural, social, physical, environmental and political capitals by the community, Manurewa Local Board, Auckland Council and other stakeholders – has huge potential to enable the growth of community capital but is not necessarily being utilised at capacity perhaps because it has not yet grown into being a day-to-day part of Randwick’s social and cultural capital. It simply lacks the kind of accessibility, ownership, and affordability through the popular connections into the neighbourhood and wider community it needs.

Again, the creation and access to physical capital can also impact negatively on a community. Managing, maintaining and enabling access and exchange of physical assets requires time, effort and skills, as well as agreements, policies, processes and procedures that prevent the potential for conflict and disagreement over ownership and control, access and use. The leadership are learning this lesson for themselves. However, there is a recognition that the DNA – their expression of their kaupapa, tikanga and mahi - provides the essential foundation for working with, sharing and leveraging these assets for the benefit of Randwick’s neighbourhood-led development.



The wellbeing survey indicates that after environment and financial, access to physical/ built capital is another area of struggle, particularly regarding the state of homes, access to healthy food and drink and access to tools and appliances.

**Mauri Ōhanga | Mana Ōhanga | Financial Capital - the status of our financial resources and assets - Access to monetary assets and meaningful livelihoods**

Financial capital refers to the economic resources available to invest in community capacity-building, the development of business, and the accumulation of profit and wealth for future development. Many people seek a return on investment that is not just financial because they know that money is not the only economy of wellbeing and that loving families and relationships, and other human, social, cultural and environmental capitals create the potential for human health, mauri (transformation) and mana (achievement). Financial capital, whilst important to a socio-economically deprived community like Randwick Park is not the only resource required for development and progress. However, without a self-sustaining local monetary economy the neighbourhood depends only on what it can access from outside. Community events and markets and sausage sizzles only tend to redistribute what is already a depleted resource of limited amounts of money throughout the neighbourhood.

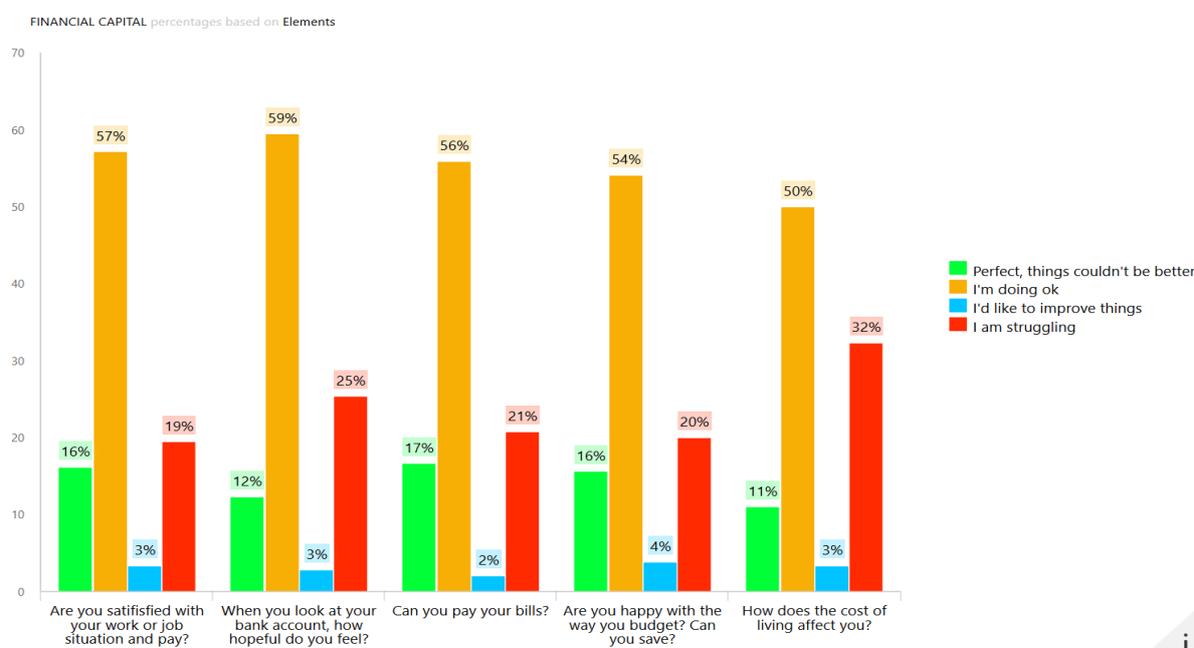
The issue is that, apart from state benefits and limited income from employment, the communities of Randwick Park lack significant, sustainable sources of investment or accumulation of financial capital that can be re-invested in the community, rather than spent on immediate needs of food, housing, bills, rent arrears, and other day-to-day items.

Randwick Park’s financial community capital is derived from a number of sources:

- Income and wages from employment, contracts and/or business and enterprise ownership
- Income from government, including the benefits system and grants
- Dividends and sales from asset ownership
- Philanthropic and charitable grants, funding, sponsorship and investment

However, this is negatively impacted upon by a large dependence on state benefits, a lack of homeownership, low median incomes, debt, interest on debts and loans and credit systems, and a general lack of financial literacy and budgeting. Spend on the basic costs of living, such as bills, rent, food, clothing, and other goods and services, matched by a dependence on charitable trusts and voluntary organisations and only small pockets of enterprise and business in the community that is owned by the community means that most of Randwick’s financial capital leaves, rather than gets recycled in the community economy.

Access to money through funding, grants and investments, as well as retaining and reinvesting this capital in the community is a massive challenge for the Randwick Park leadership, as is wealth creation through community enterprise, local employment opportunities and business establishment. Replacing the overwhelming reliance on charitable and voluntary work, deficiency mind-sets and intergenerational state dependency and cycles of poverty with a strengths-based ethos is a core part of their DNA. They know the value and importance of using grants and donations to create income or revenue generating activity, rather than just simply delivering projects and programmes that contribute to the growth of social, human, cultural or environmental capital. Te Awa Ora and UNOH have both been leading this shift to social enterprise and employment creation in the neighbourhood but they are relatively small scale at this stage, impacting a few individuals and families at a time. What they are doing is making a positive difference, but there is a great deal of work to be done to effect change in behaviours and systems that will lead to a regenerative local economy that provides a source of community wealth creation.



The wellbeing survey indicated that a large proportion of people are struggling with their financial situation (1 in 3), particularly the cost of living, ability to pay bills and budget. The desire to participate in self-help programmes was the highest across all of the capital areas.

## **Mauri Motuhake | Mana Motuhake | Political Capital - the status of our political capital - Voice, self-determination & empowerment.**

Political capital reflects the ability of people to find their own voice, make decisions and act autonomously to access power or people and organisations with resources in order to contribute to the well-being of their community.

Residents and whanau in communities like Randwick lack voice, power and influence over the decisions that are made on their behalf and are subsequently significantly affected by. These are vulnerable families, a systemic result of government under-investment, who are the victims of short-term political agendas and cycles that shift and realign policy, programmes, funding and resources with limited analysis or assessment of their impact. They are made even more vulnerable by the churn, exit and physical withdrawal among central and local government agencies and personnel at the grassroots of community life. This disconnection reduces empathy, understanding and relationships of trust – agencies establish one-size fits all procedures and processes that create operational efficiencies rather than being responsive investments in the community intelligence; communities lack access to decision makers and struggle to navigate these complex bureaucratic systems that shape their daily lives.

The Randwick leadership, alongside the school, community house, and other neighbours have established a wealth of political capital because they have stood up and expressed their voice, proven themselves over time to be accountable. In turn, they have been supported by political leaders, council staff and agencies to empower themselves to improve the lives of their neighbours and their neighbourhood. The political capital of this neighbourhood-led development has built widespread recognition and respect within and without the community.

Randwick's political capital operates at a number of levels shifting from mauri to mana. First, the people and organisations of the collective are able to represent their communities' needs and interests because they walk alongside, intimately know each family or households' unique situation, and are trusted by them. They end up not just as advocates but also advisers and community and social service gap-fillers. These are roles they have had to take on not just as trusted 'connectors' and conduits, but on the basis of whanaungatanga, rangatiratanga and kaitiakitanga.

Second, this political capital within the community is expressed outwardly toward organisations and agencies, such as the Manurewa Local Board, Auckland Council, local service providers and government agencies and other communities who hear their voice and see their action and acknowledge the Randwick community as their own agent of change they can assist.

Third, this political capital of the community is merged, but not necessarily in harmony, with that of another agency where assets and resources are then transferred via social capital to the Randwick Park community in the form of human, physical, environmental and financial capital.

Fourth, change is led and is seen not just by the community but also by other external groups, and the mana of the leadership in gathering and utilising these resources and assets for the betterment of the community begins to support and enable other neighbours to grow their voice and self-determination.

Manu Tukutuku, for example, is both a consequence and a source of political capital. It was created out of a collaborative political agenda between the community and local political leaders to inject some much-needed investment in infrastructure to support the positive transformation of a historically neglected and deprived neighbourhood. As this report illustrates, however, there are

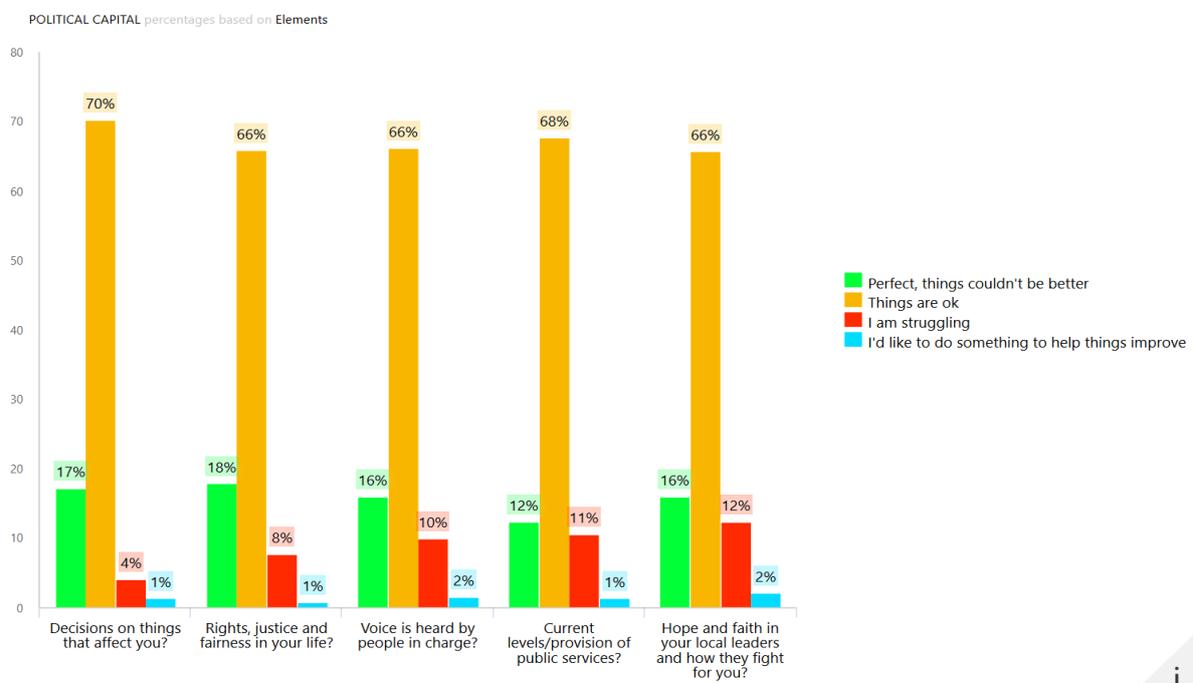
positive and negative impacts that have come with this political capital and its subsequent creation of new relationships, systems and behaviours, and accountabilities and responsibilities.

The Randwick leadership have learnt that external systems of local and central government can both compromise and reinforce the community’s neighbourhood-led development DNA, and no matter how well-intentioned these systems are, they are outside of Randwick’s sphere of control. Whilst their DNA has in some ways influenced or disrupted these systems to see and support their neighbourhood-led approach there is a large gulf of understanding between Randwick and Council’s interpretation and practice of neighbourhood or community-led development.

In relationships with external organisations and people where Randwick’s DNA is understood, resonates and is complemented by their experience and knowledge (such as with the researcher, Angela Dalton of the Manurewa Local Board, Manu Tukutuku’s new CEO, Brian Blake, and now DIA and the Community-Led Development Worker, Jessica Gosche) there is symbiosis and mutuality that benefits all.

At the heart of political capital and part of the purpose of this research is to generate and evolve a shared dialogue, not just to express voice and meaning. By discovering and naming Randwick’s DNA the leadership have aimed to consolidate their voices into a dialogue that can be confidently shared with others, particularly their neighbours and wider community, whom the leadership also need at the table to continue to grow and mature the kaupapa, tikanga and mahi they have a sense of that is working.

The wellbeing survey indicates that people are generally ‘ok’ with their levels of political capital. However, there is very little distinction between numbers of people who think ‘things are perfect’ and those who are ‘struggling’, particularly when it comes to access to provision of services and supportive local leadership.



From the survey verbatim on this topic, the community are wanting to be heard and this is desired through more events and programmes that create connection and relationships within the community.

## Concluding remarks

A key learning this research has started to raise, therefore, is awareness about the consequences, (positive, negative; intentional, unintentional; anticipated, unanticipated) regarding how and what is done that impact upon the collective, the wider community, and other stakeholders - the 'So What'. Responses to those impacts often presents the need to question whether the Why, How and What of the DNA is changing behaviours and systems for the betterment of everybody involved in this dynamic.

The adaptation and use of the Community Capitals Framework as a lens to understand the community assets and resources of wellbeing that the DNA values, leverages and impacts upon is a relevant and useful starting point for supporting Randwick Park to evaluate why, how and what is done to make a difference to its neighbourhood. It is still a model in development, however. At this stage, the concept of the seven community capitals is becoming a shared dialogue, shaping understanding, discussion and ongoing practice. It has provided a fuller view of the eco-system of the neighbourhood, as well as influencing the next stages of work happening under the CLDP to develop a community-led plan.

Part of the problem has been that these resources have been focused on regenerating and revitalising their own stocks to do what they do and to cope with the additional tasks and responsibilities their change process has affected. The leadership's own stocks of capital were being depleted; injections of grants and funding and infrastructure by themselves were not enough; and the impact of additional responsibilities, the power imbalances that are created through access to monetary and physical assets, as well as a focus on relationships to manage these continued to deplete their time, energy, trust, abilities and confidence rather than replenish these fundamental building blocks. The community is always at the back of the leadership's minds, but they could not support the wellbeing of the community if they could not support their own. The CLDP is enabling the leadership to take stock and re-energise, but also to focus again on the community and to use their DNA to make more resources available to the Randwick neighbourhood to get involved, add to the dialogue and self-determine their own change.

The notions of leadership, who can take part, governance and transparency are interrelated challenging issues. How, why and whom become leaders has undergone a shift. It has been based on who has come to the table to contribute to the Randwick neighbourhood and was rooted in their membership of the RPRA as the original organisation of the community, where decisions about what could be done was mandated through memberships and voting. However, with the creation of new opportunities, roles, functions and responsibilities people have moved away from participation in the RPRA to sustain or grow other organisational entities serving specific purposes aligned to the neighbourhood-led DNA. A (largely self-appointed and somewhat exclusive) 'collective' of leaders of these entities has emerged trying to understand how they work together, how to make decisions that represent the community's interests, and build on what has or is working.

This situation is a source of conflict and difference, where the wider community's voice is solely dependent upon how well the Chairperson of the Resident's Association can represent them in the collective at this stage. Each entity has its own individual why, how and what and ensuring collaboration and cooperation is based on a clear understanding of their shared DNA and what and how to make decisions with the community is essential. The original idea of a memorandum of understanding between these organisations is yet to be developed and needs to be.

Randwick's DNA, therefore, is and should be an ongoing dialogue. An infusion of every individual's experience and learnings, both from practice and theory (or other people's experience, analyses and theory) as neighbours coming together from all walks of life, bound in common unity by a collective purpose, simply to contribute what they can, with what they have or can find elsewhere to do what they can. However, mistrust can and has grown when the organisations that are working to facilitate a community-led or neighbourhood-led development approach cross a fine line between assuming to know what's best, and fixing the community is driven by grow if individual's work in a way that It is not that a particular voice or opinion is right and should shape everyone else's, rather it is about having the leadership and courage to let go of control, and trust people to make decisions and contribute what they can, and anticipate, be mindful and learn from the innovation (and the mistakes) that unfolds.

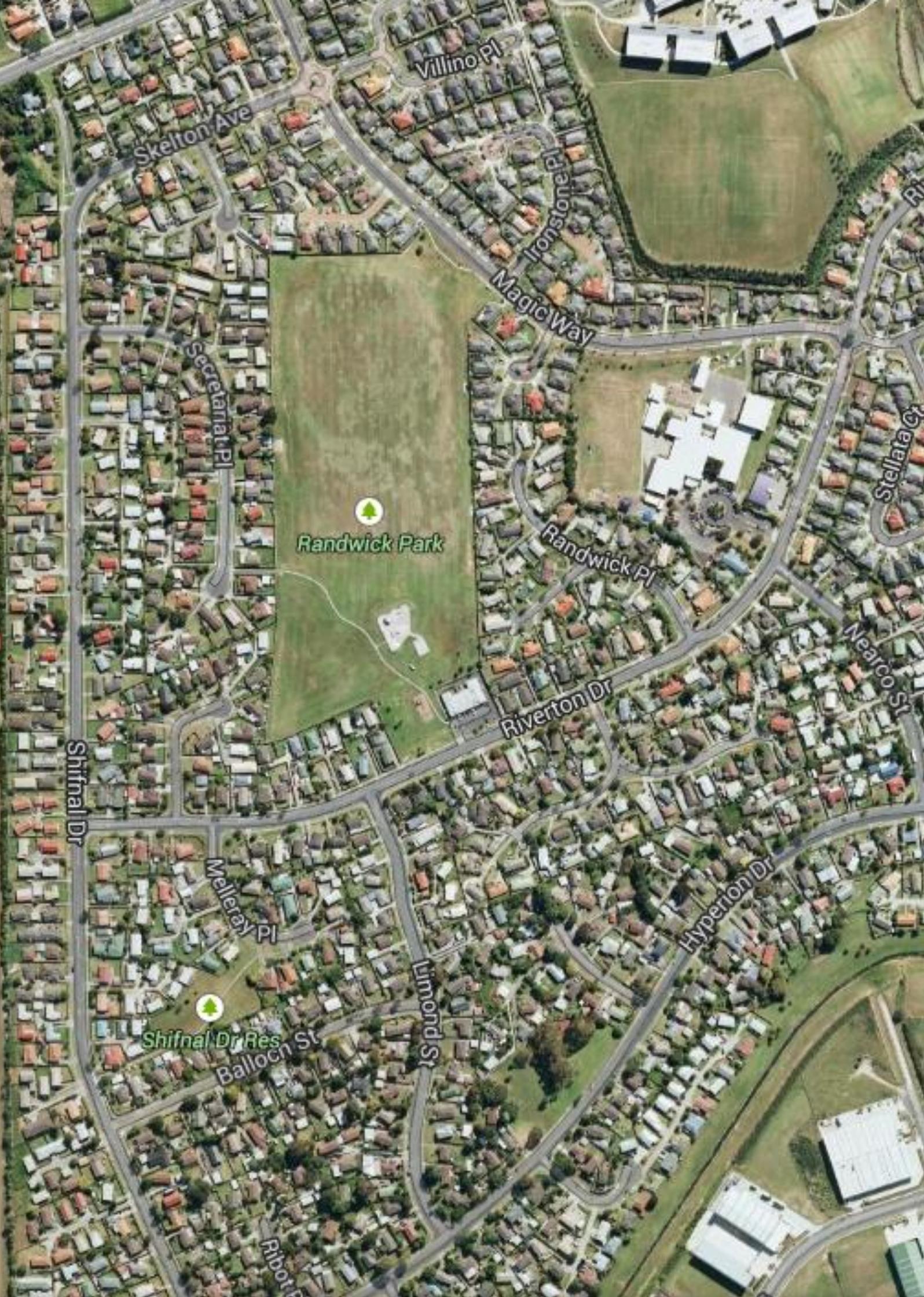
The leadership are increasingly mindful that there is a need to derive their collective purpose or Why from within the community itself, again. Community leadership is a privilege that is earned through trust and respect by enabling that DNA to express itself and regenerate. It is not an entitlement derived from a position of assumed power or control over the meaning of neighbourhood-led development or the Randwick Way. A community will empower leaders to act on their behalf as long as they genuinely represent and uphold their best interests and beliefs, and enables their voices to be projected, heard and responded to. External organisations and supporters will acknowledge and work with this leadership so long as the wider community and their DNA are visibly represented. In the work that has to be done in Randwick Park, a DNA or way of working has value and positive impact only in so far as it is the community to which its leaders are responsive.

What is key now, and a journey Randwick Park's collective leadership has been on most recently with its Community-Led Development Partnership (CLDP) worker through a more two-way and planned partnership with DIA, is to engage more people in the community to lead their own development.

The Community-Led Development Partnership with DIA could not have come at a more opportune time. Not only is DIA's CLDP Programme, its kaupapa, tikanga and mahi aligned to Randwick's DNA, it brings with it the range of human, social, cultural, physical, political and financial resources and capitals that Randwick's leadership need to re-invest and regenerate their own. Not being about the money only is a key ingredient in that the programme recognises community-led development as a system of interconnection and interrelationship between the capitals, and this is one of its biggest strengths.

The other strength that the CLDP has brought, other than essential capacity, capability and knowledge in the form of Jessica Gosche, is a focus upon building the capitals of the wider Randwick community. For some time, the leadership in Randwick Park have depended upon themselves and what they have that they could bring to the development table in order to make these assets and capitals as resources for the community to access.

The development and delivery of a community plan that is community-led, rather than leadership-led will not only expose new assets, resources, talents and skills in the Randwick neighbourhood, but should strengthen the shared Why that the individuals and entities will be able to identify with, and contribute to the How and What decided by the new wave of participants and leaders.



Villino Pl

Skelton Ave

Honston Pl

Magic Way

Secretariat Pl

Randwick Park

Randwick Pl

Stellata Cr

Nearco St

Riverton Dr

Shifnal Dr

Melleray Pl

Hyperton Dr

Shifnal Dr Res  
Balloch St

Limond St

Ribot Pl